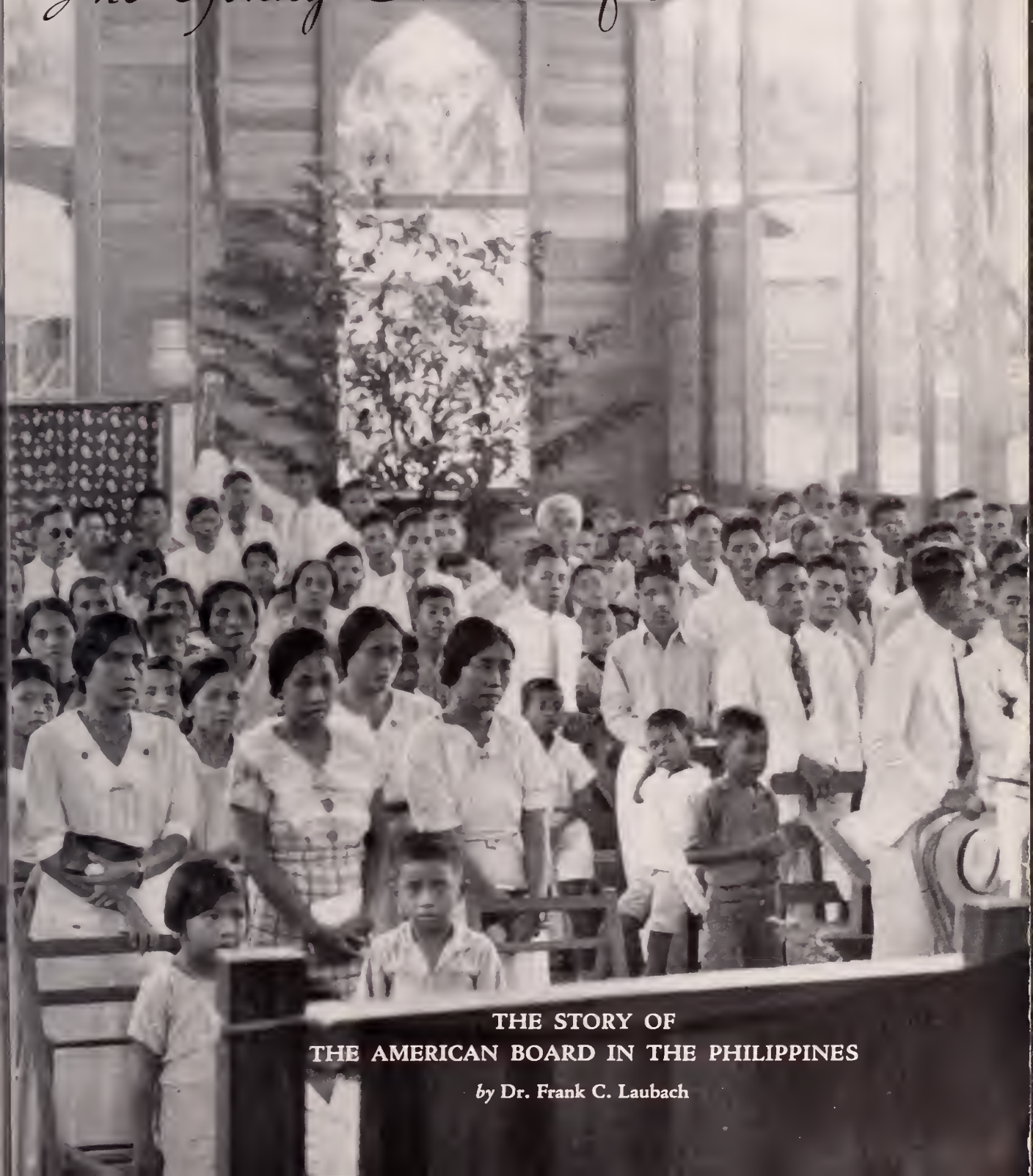


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# The Young Church of Mindanao



THE STORY OF  
THE AMERICAN BOARD IN THE PHILIPPINES

by Dr. Frank C. Laubach

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# *The Young Church of Mindanao*

PROLOGUE:—A LETTER FROM DR. LAUBACH

Good News to the Congregational-Christian Churches in America

Please stick this under your pillow and tonight turn on the light over your bed and read it before you go to sleep. Forget the sickening horrors of Europe and read *good news* about an island on this planet which is full of exhilaration, hope, and progress, the lovely Island of Mindanao in the southern Philippines. It is good news and I hope you cannot get away from it.

The story of Mindanao exactly reverses that of the world as a whole. The rest of us forged ahead in cooperation during the past four centuries but Mindanao was in darkness because the war loving Moham-  
medan Moros and the Spanish conquistadores bent on exploitation, hated, robbed and killed one another. Everybody excepting soldiers stayed away from Lanao. In the past ten years the Moros have changed for the better and the rest of the world for the worse. Now, while the world goes under a black cloud, Mindanao suddenly emerges as the land of sunshine and hope.

Dissatisfied and ambitious people by the thousands throughout the northern Philippines are pouring into Mindanao every month. The population of the Island has more than trebled in twenty years! It had six hundred thousand in 1920. It has more than two millions by the census of 1940. Millions more will come in the next ten years. The government is building thousands of kilometers of new road, opening vast new tracts, making attractive offers of all kinds to immigrants. President Quezon is trying to fill this tempting Island with Filipinos as quickly as possible, so that the rest of the world will not look upon it with such greedy eyes.

For a variety of reasons the immigrants to Mindanao include a disproportionately large number of Protestants from northern islands. When we ask them why they came, they sometimes tell of petty persecutions in their former homes. Most of them say they want to better their impoverished conditions. Protestant teachings make people ambitious, as truly now as in the days of the Pilgrims.

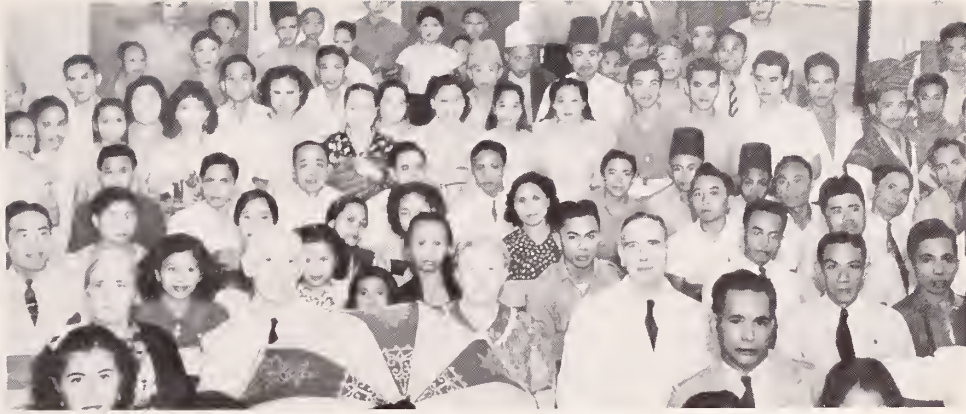
We have found, too, that the Catholics as well as Protestants whose roots are loosened by migration are likely to live without a church and without God, but they are open to any religion that welcomes them with open arms. They are strange and lonely and uprooted, like immigrants anywhere.

In 1903 when the Evangelical Union (that is the cooperative union of Protestant churches) divided responsibility for the work in the Islands among various denominations in order that there might be real progress and never competition, it gave to our American Board special concern for this large island of Mindanao. So to this day, we inherit the responsibility for these immigrant multitudes. Other Protestant denominations have stations on the Island, but their work is wholly for special groups. Upon us falls the full impact of the immigrant invasion of Mindanao.

Congregational-Christians, are you going to do your job? That is the question you must face now and face squarely. You have no more insistent question in the world than this. You cannot say "yes" and then act "no." You must not postpone the answer—nor delay to act. It will



Dissatisfied thousands land every month on Mindanao's lovely shore



The church bids good-bye for a time to the Woodwards and Laubachs

not be fair to this fine, eager people. You must act now or call for help elsewhere.

We have had experience along that line and we know that there are many sects which build, not toward cooperation and brotherhood, but toward a divided church and barriers between people. Therefore, be very careful whom you ask for help.

Nowhere in the world have we a better chance. Instead of the more than two hundred divisions of Protestantism common in other fields, we Protestants in the Philippines have the great advantage of the United Evangelical Church of the Philippines, of which every Protestant in the Islands is justly proud, but of which we can be proud only if we back it to the limit. Only a united Protestantism can meet the colossal problems saddled upon us by this materialistic, chaotic age.

One thing the Catholics possess that Protestants frequently lack is close organization and adequate action. Scores of highly trained priests and nuns are entering this Island. Here in Dansalan the American Jesuit priest has from four to six foreign nuns helping him. The Catholic plan of winning Mindanao is to bring more and ever more foreigners. Our idea has been to train Filipino leaders. We believe in our method, but it is obvious that we must father our half-trained young men and women and give them our very best training, if we expect them to hold their own in a country that is rapidly advancing in education.

Perhaps you are asking why the young churches in Mindanao do not do the work now without our help. Do you forget this entire work is new?

## EMERGENCY DAYS FOR US

The Protestant church in Mindanao started at practically zero twenty-five years ago. You would expect even under normal circumstances so young a church to be still struggling, and these are not normal days. These are days of emergency when we strain our minds to make our meager resources cover as much territory as possible. Our task is to reach the people beginning with the public school people, the churches, those little struggling Protestant churches, beginning with the pastors, beginning with the Christians. There are three special ways in which we are today working to meet this huge tide of immigrants which flows in upon us.

We are showing the churches at each harbor town how to meet all immigrants, as the Travelers Aid in American railway stations meets strangers. We are showing them how to do a very thorough job of following up each immigrant and of helping him get started. The committees are supposed to help them find a place to stay all night, to find the trucks they need, to give them letters of introduction to the nearest pastor (if any) in the region where they hope to settle, and to present them with Bibles and other literature. That is one way to meet the onrush.

Another method which we are trying a little—but not nearly enough because of lack of funds—is to send around evangelistic teams to organize Christians in the many places where no pastor is near, and to evangelize those who are not members of churches. Dr. Goodsell gave us an accordion for the use of evangelists after his visit on the way to the Madras Conference. Two of our musician pastors might have fought duels for it, but for the fact that one of them, Pastor Florendo, is blind. He gets the accordion nearly all the time, though Pastor Graciano Alegado, three hundred miles away, needs it just as much.

I have been running away from the Moros (the Moslems who are my part under the long range program) every Sunday for some little time to preach to "Christians"—on the northern coast of Mindanao. One speaks for ten minutes, and gives an invitation in the name of Christ. Usually five to twenty men and women come forward to pledge their lives to Jesus Christ. We visit and train them until they are ready to be baptized and they come into the fold in families. It is that easy. But these same people are lost to the Evangelical church, perhaps lost to Christ, if we stay away from them altogether.

I pity Mr. Woodward who is the missionary particularly assigned to help in this work for the whole north coast! All his meager funds for evangelism are exhausted at the beginning of the year. He can neither travel much himself nor help the evangelistic teams. Please untie his hands by giving him the support he needs!



Filipino family at prayers. A young son is the only literate member

A third way in which we are trying to meet the emergency is to hold conferences of the most hopeful people, young and old, and attempt to set them on fire to do this work of winning others. We made a *big* program for this year but are shaving it down, down, down to meet our little budget.

One of the memorable occasions of this year was the visit in our home of the American High Commissioner, Francis B. Sayre, and his charming wife. We have heard echoes of the kind tributes which they have paid to this Mission since they returned to Manila. We wish that you, too, might come and see for yourselves what I cannot write on paper.

Well, that is the story of this pamphlet which I hope you are going to read and rejoice—or perhaps weep—over.

It is a thrilling hour and a thrilling place in which to be alive—but, back us, friends, if you have any pity for a needy people, *for this is the decisive hour!*

FRANK C. LAUBACH,  
Dansalan, Lanao

# *Our Promised Land—Lanao*

BY DR. FRANK C. LAUBACH

Dansalan, my home city, is living each day in a state of real thrill. In 1940, President Quezon signed a charter, making Dansalan a city. The thrill won't surprise you, since you know that Dansalan is the capital of the Island of Mindanao as well as of the beautiful province of Lanao. And yet it is just now attaining the dignity of a city. Moreover, the President is going to build himself a summer home beside the new capitol building (formerly our land) on magnificent Capitol Hill. It will be forty meters from our Mission land fence. Imagine living near enough to the White House to call the President over the fence!

Dansalan is located on the north end of a beautiful lake, twenty-five miles long and some fifteen miles wide. We are twenty-three hundred feet above sea level and I have to wear a shawl over my shoulders to keep warm most of the day, even in summer. This is, all in all, the finest climate in the Philippines, better even than Baguio, the resort town, though only half as cool.

The only thing that kept Lanao from being discovered for what it is, long ago, was the fact that this is the heart of the Moro land. People feared those fierce Moslem warriors, who were so often in attack upon somebody. Now that all fighting is stopped, the government has opened a road around the lake and Christians are finding that this is not only a safe place but also the loveliest place in the Philippines. The former little town of Dansalan is growing by leaps and bounds. Every week we see a new house starting. Land worth one centavo ( $\frac{1}{2}$  cent) ten years ago now sells for one peso (50 cents).

The Commissioner for Mindanao and Sulu and the Commanding Officer of the Philippine Constabulary now live in Dansalan, but

it promises to be far more than a capital or a summer resort. It will almost certainly become the chief industrial center of the entire Philippines. It is at the head waters of one of the finest rivers for water power for the entire Orient. The Agus River roars out of the lake and rages twenty miles on its course to the sea, with nineteen excellent sites for hydroelectric plants where one million horse power is waiting to be used. For the past two weeks engineers have been drilling holes in the rock beneath the river at



Maria Christina Falls near Lake Lanao





In the center is Princess Tarhata, daughter of the Sultan of Ramain, playing the kolintang. Most important girl in Lanao, studying homemaking in our mission, a real achievement

Dansalan, preliminary to making foundations for a dam. Secretary Kasilag, Chief of the National Power Company which is a government organization, wrote us that he will start this Dansalan project as soon as he has finished the hydroelectric project for the city of Manila.

Within a year, therefore, we may expect at least one hydroelectric plant to be established along this river—probably at Dansalan. Then factories will be attracted by the cheap water power. This is why it is freely predicted that between Dansalan and the seacoast there will grow up one of the chief industrial areas in the whole Orient—and this will happen in the next ten years!

The past ten years have been a miracle of change. But everybody expects the next ten years to see an even more astonishing transformation. President Quezon clearly sees all the advantages of climate, beauty, water power, and strategic location in this new city,

and has repeatedly promised that he will pour money without stint into its development. The charter provides that all improvements shall be made at the expense of the national government, while only the salaries of the city officials will come from local taxation. I hope you catch the tremble of enthusiasm in our voices as we envision the future of Dansalan and of Lanao.

Do you see what we see? The possibilities for the church set firmly and on a growing basis at the very center of the throbbing life of these people?

What more could any Mission ask? The opportunity you see is fascinating in two directions: the first (already mentioned) that of capturing for Christ these inflocking immigrants, who come as government employees, or agricultural and industrial workers, and bringing them into our local church membership. The second is to reveal Christ to the Mohammedans.

## THE CHURCH IN ACTION

Thus far our church membership in Dansalan contains many professional men and their wives, including the Governor of the Province, the Deputy Governor, the Chief of Police of the city of Dansalan, officials and employees in the government, a large percentage of the public school teachers, and a good representation from the laboring classes. We have to jump in order to keep up with our growing opportunities. Here is last week's program:\*

### CHURCH ACTIVITIES

DAY	HOUR	KIND OF MEETING	LEADER	ATTENDANCE
Monday	5.45 a.m.	Memorizing Poems—Boys	<i>Dr. Laubach</i>	30
	6.45	Morning Devotional Bible Study	<i>Dr. Laubach</i>	8
	5.00 p.m.	Bible Class	<i>Mrs. Woodward</i>	24
	5.30	English	<i>Dr. Laubach</i>	15
	6.30	Stenography	<i>Miss Floresca</i>	10
Tuesday	5.45 a.m.	Memorizing Poems—Boys	<i>Dr. Laubach</i>	30
	6.45	Morning Devotional Bible Study	<i>Dr. Laubach</i>	6
	5.00 p.m.	Bible Class	<i>Mrs. Woodward</i>	25
	5.30	English	<i>Dr. Laubach</i>	20
	6.30	Stenography	<i>Miss Floresca</i>	12
Wednesday	5.45 a.m.	Memorizing Poems—Boys	<i>Dr. Laubach</i>	30
	6.45	Morning Devotional Bible Study	<i>Dr. Laubach</i>	6
	7.00 p.m.	Mid-week Prayer Meeting	<i>Max Ates</i>	27
Thursday	5.45 a.m.	Memorizing Poems—Boys	<i>Dr. Laubach</i>	30
	6.45	Morning Devotional Bible Study	<i>Dr. Laubach</i>	7
	5.00 p.m.	Bible Class	<i>Mrs. Woodward</i>	23
	5.30	English	<i>Dr. Laubach</i>	20
	6.30	Stenography	<i>Miss Floresca</i>	11
Friday	5.45 a.m.	Memorizing Poems—Boys	<i>Dr. Laubach</i>	30
	6.45	Morning Devotional Bible Study	<i>Dr. Laubach</i>	8
	7.00 p.m.	Christian Endeavor	<i>Miss Tompkins</i>	25
Saturday	5.45 a.m.	Memorizing Poems—Boys	<i>Dr. Laubach</i>	30
	6.30	Morning Devotional Bible Study	<i>Dr. Laubach</i>	7
	3.30 p.m.	The Good Life Meeting	<i>Mr. Woodward, speaker</i>	
	3.30	Dorcas Meeting	<i>Mrs. Bautista</i>	25
	6.45	Choir Practice	<i>Miss Ghent</i>	17
Sunday	7.30 a.m.	Visayan Service	<i>Mr. Bautista</i>	27
	8.30	Sunday School Classes	<i>Mrs. Woodward</i>	33
	9.30	English Service	<i>Dr. Laubach</i>	98
	10.45	Service in Jail	<i>Mr. Laundry</i>	75
	2.30 p.m.	Junior Christian Endeavor	<i>Mrs. Bautista</i>	18
	2.30	Children's Sunday School	<i>Max Ates</i>	22
7.00	Moslem-Christian Meeting	<i>Mr. Laundry</i>	52	

\*Copy of program or schedule posted on church bulletin board.

Our church members are receiving intensive training in Personal Evangelism and they take keen interest in helping seek prospective followers of Christ. For efficiency we have divided Dansalan into eleven "sectors." Each sector has a squad of from four to ten members of our church and each member is responsible for a definite number of people near his own house. Every squad member has a list of fourteen objectives and is followed up by his squad leader, to learn whether or not he is doing his best. Here is the list of goals:\*

**There are at least fourteen forms of service which you may perform for your sector. Will you check over the list each morning and ask God what you can do *that day*?**

1. Distribute tracts and Testaments.
2. Continue to survey your area, until you know all the people personally.
3. Have a definite prayer list for one or two especially on your heart.
4. Talk with people about Christ and the church, *never* missing an opportunity.
5. Pray *with* people about every need or problem when there is an opportunity.

Among opportunities are the following:

When they tell you of some need

If you have some problems of your own to pray about

Pray together about war or other world needs

Tell your friend he has unsuspected possibilities and ask God to get His full plan accomplished.

6. Watch for people who are poor, sick, or in any distress and help or console them.
7. Notify the nurse or pastor when you believe they ought to visit anybody in your sector.
8. Provide for cottage prayer and planning meetings.
9. Observe absentees from church and invite them just before services.
10. Talk with each home about family devotions.
11. Watch for children who ought to be on cradle roll or in Sunday School.
12. Give Sunday School materials to old or sick people to study at home. Give their names to the Home Department Superintendent.
13. Distribute envelopes and notices to those who are not paying pledges to church, as these are submitted by finance secretary.
14. Keep your eyes open for anything else that we ought to be doing in your sector or in Dansalan.

**BE YE DOERS OF THE WORD AND NOT HEARERS ONLY**

\*Copy of paper given to squad members.

As you see in this list, task number one was the distribution of tracts and Testaments. A half million free gift Testaments which Mr. Davis brought to the Philippine Islands some years ago are still tremendously valuable to us. We also print leaflets which our squads distribute in every home in Dansalan once a week in English or in the Maranaw language.

Many Roman Catholics tell us that they are pasting their leaflets into scrapbooks for permanent records. We write them with great care so as not to offend either the Mohammedans or Catholics. And many people outside of Lanao now receive these leaflets. We send them to any address for seventy-five cents a year.

## CHRISTIANS AND MOSLEMS UNITE

Did you notice in that list of activities the Moslem-Christian meeting on Sunday eve-



Sultan Piti-Lian, a Moro ruler, warm friend of the mission. Received diploma of honor years ago at the St. Louis World's Fair

ning? This is becoming increasingly famous and it probably has no parallel anywhere else in the world. Mohammedans and Christians meet, sing hymns from our Christian hymnbooks, join in prayer, recite poems in the English language and hear a sermonette. It would be impossible for a stranger to point out who is Mohammedan and who is Christian, for they all speak the language of Christ.

You might suppose that we would need to "soft-pedal" Christ and avoid the subjects to which Mohammedans might object. But this is not the case. We did "walk on eggs" at first until the Moslems learned to trust us. Now they want to know everything about Christ. For ten years we have been telling them that He is their Christ as well as ours, and now they realize that it is true. We have avoided the least word of criticism of Mohammed or his religion. What amazes us is that Mohammedans, even the priest, never utter one word of protest against this Christian-Moslem meeting or any of our other religious activities. There has grown up such a spirit of friendliness that the Mohammedans will stand for anything we say or do. They know we are their friends and they trust us.

If you had visited the Moslem countries of the world as much as I have, you would catch your breath in amazement at these statements. They mean that Lanao is ahead of any other place on this planet in the matter of Christian-Moslem worship. There is no doubt about it. I have been in India and have seen the remarkable friendship of Dr. Harper of Moga with the Mohammedans near Lahore, but I did not see them worship together. I have been in Beirut and have seen the tremendous influence of the American University throughout the Near East, but I did not hear them frankly and freely present the entire message of Jesus Christ to the Mohammedans as we do here. In neither place do you find Mohammedans attending Protestant services as Mohammedans often do here.

## THE CHRISTIAN MOSQUE

We have a new church! The Moros call it their "Christian Mosque" because it has three tiers of roofs like the Moslem mosques of Lanao. It has aroused the enthusiasm of the Moros so much that they are contributing money to help build it. Some Christian friends have asked whether we do not fear that the Mohammedans may mistake our church for a mosque. "Why not?" we replied. "We want them to call it the Christian mosque." It is in line with modern missionary science to build our Christian ideals into the best we find in any country.

One reason we must hurry with the new church is because next April the General Assembly of the Evangelical Churches of the Philippines will meet as our guests in Dansalan. We now have no hall large enough to house the five hundred delegates who will attend, so we are going to have a partly finished church by April, 1941. If your soul aches to have a share in the building of the most unique Christian church in the whole Mohammedan world, it is not too late—just the right time. Here is a copy of the receipt we give to all who help it.



A brilliant young Christian lawyer of Moro family

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### NEW UNITED CHURCH BUILDING SO MALA A MASGIT SA RANAW

Dansalan, Lanao, Philippines

..... 194 .....

Received from .....

Miakowa pw-on ki

the sum of .....

so aia kadakul ian na

for the erection of the new Church of Dansalan.

a wapak ko kambangona ko Mala a Masgit sa Dansalan.

May God's blessing rest upon the giver.

Balasan o Alahwta-ala si taw oto a pumumugai.

Signed .....

Pinirma-an

## THE OPEN SESAME TO THE MORO HEART

Just ten brief years ago this work for Moros began. Up to then no Christian mission had made any attempt worth talking about.

"What," you ask, "has opened these Moslem hearts in ten brief years?" The literacy campaign which we have conducted is the secret. That is why we advocate it around the world and why I have worked for literacy in so many countries. It has been the open sesame to the Moro heart. It is also a huge factor in the goodwill which has replaced an era as black as Europe has today.

This literacy campaign has had repercussions far beyond the boundaries of Lanao. It led the Philippine government to establish an adult education program for the entire country. In every island of the Philip-

pires, adult education is now being pushed with vigor. Indeed, making the Philippines completely literate is one of the projects dear to the heart of President Quezon. Our literacy campaign resulted also, as is now well known, in starting literacy fires in more than fifty languages in other countries of the world. Many of you know the book called *Toward a Literate World* which describes this literacy Odyssey. Another volume, *India Shall Be Literate*, published by the National Council of India, came off the press in November, 1940. It describes the remarkable response which India gave to our three visits which covered a period of eighteen months. As soon as the European war permits, another visit is planned for India and Africa.

Meanwhile this miraculous unfolding of Mindanao and of Lanao Province is as exhilarating as ozone. We have more than enough work to employ all our time and talents.



## TRAINING TOMORROW'S LEADERS

The nearest really good university available for our Christian boys and for the leaders which the church, with its many types of service, needs is Silliman University, a union university in which Presbyterians and Congregational Christians unite. But Silliman is far off on the Island of Negros in the town of Dumaguete. Education there, at such distance, is too high priced for any but a rare few from our Island.

We have worked out a plan for selecting the choicest Moro boys and girls and sending them to Silliman for a two-year course in education. The government superintendent of schools has assured us that he will gladly take every teacher we prepare. Thus we are able to reach the remote corners of the province with Moro Christian teachers who will not only influence the children but become the intellectual leaders of their communities.

In addition we have the ever present problem—how to help poor but promising boys and girls to continue their studies near at home. Now we think we have at least one answer. In June, 1941, we opened our first-year high school for Moro and Christian boys and girls. The government operates an agricultural school at Lumbatan across Lake Lanao. To it we have sent one of our young men who has a fiery evangelistic enthusiasm and we hope he will be able to leaven the entire student body, as well as the faculty. His influence is already very great.

The work for students of which we are most proud is that which is being done in our two dormitories, one for Christian girls and the other for Mohammedan boys. The atmosphere of the girls' dormitory is sweet, reverent, and very happy under the direction of our saintly young matron, Helen Ghent. The boys' dormitory is under the direction of a Mohammedan, but he is as Christian in his life and belief as any member in our

church. Every morning at 5.45 one of us goes to this dormitory and helps the boys memorize the great chapters in the Bible, the finest Christian songs, and the most inspiring poems for young men to be found in the English language—such poems as "The Salutation to the Dawn":

*Today well lived  
Makes every yesterday a dream of happiness  
And every tomorrow a vision of hope;*

such songs as Maltbie Babcock's "Be Strong":

*We are not here to play, to dream, to drift;  
We have hard work to do and loads to lift;*

the Twenty-third Psalm, the Prodigal Son, Rudyard Kipling's "If."

The boys love to memorize and recite these greatest thoughts in the world.

What gives us joy is to see the almost miraculous transformation which begins a month after they arrive at the dormitory. The seniors who have been with us four years seem to be a whole generation ahead of the freshmen who come to us from the wilds of this province. I do not refer to a difference in dress, but to a vastly widened mental horizon, a new passion to help their people, higher standards of honor, the manly serious bearing of the seniors. The principal of the high school, who lives across the street from us, never tires of telling us that our Moro boys set a standard of good behavior for the entire school.

The greatest event of each week for these boys and girls occurs Sunday night when they meet in the Christian-Moslem religious service and there recite what they regard as the finest poem in the world. No doubt the natural desire of young men to show their best to charming Christian girls whom they admire for their beautiful characters, plays a great part in the eagerness of these young men to memorize and to recite—and that seems to me to be a perfectly legitimate educational motive.

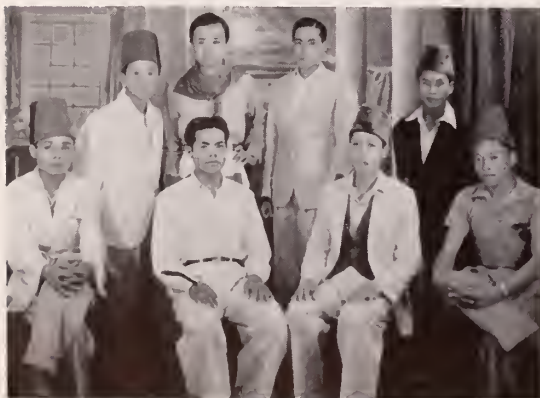


The literacy exhibit at the carnival, with the boss printer, a Moro



Publicity Arch, typical of Moro art. Made by press boys for town fiesta

Staff of Maranaw Folk School Press.  
Printers—Moros—Fine Men



Mailing out an edition of the *Lanao Progress*







# Our Literacy Campaign Opens Moro Hearts

Giant book for display and demonstration, by Dr. Laubach and his workers



Dr. Laubach teaching adults in the market place



Rev. Graciano Alegado and his literacy extension workers (see page 24)



Dr. Laubach teaching young Moros  
their own language

## REACHING THE UNREACHED

How to reach the Moro people in the remote regions of Lanao, beyond the city of Dansalan, has always been a puzzling question. We have tried it in three ways. The first, that of preparing school teachers for service along many lines, we have already described earlier in this pamphlet (see page 13). The second possibility would be by a radio broadcasting program for which there is a great demand. This, difficult as it is and expensive, we hope some time to accomplish, in cooperation with the government which is already interested. There is a great possibility in this work, if once we can help the government to get it underway and then accept the responsibility, under the Christian church, for certain times on the air.

Meanwhile, the most practical way at present to reach the Moros outside of Dansalan is through the gateway of their eyes—that is through the printed page. Our press is our busiest department. We have eight to ten men at work and are turning out a million pages of printed matter each year. No wonder, for we are the only press in the world printing the Maranaw Moro language.

When we came here the only letters used by the Maranaws were the Arabic characters, taught in Moslem schools and using only the Koran or Moslem Bible. Perhaps five per cent of the people knew Arabic, for it is too difficult and the people expected the priests to be almost the only literates.

Our little magazine called *Lanao Progress* would perhaps not appeal to you greatly, because it is intended for people whose tastes differ widely from yours. It aims solely and directly at the Moro people. They read the back page first because it contains a song by one of their favorite poets. I said they *read* it, but I should have said they *sing* it. I wonder whether there is anywhere else in the world a newspaper or magazine in which the first article read is always sung by its subscribers!

As we have been feeling our way to the heart of the people we discovered that more than anything else they love folklore, stories and articles taken out of their own culture. (We are the same way, are we not?) Our press prints a thousand extra copies of these articles while the *Lanao Progress* type is set up, and binds them in book form, in what we call *Fascinating Glimpses of Lanao*. The Bureau of Education bought out the entire first edition of these *Fascinating Glimpses* and has an order for more.

The Moros are now in the dying spasms of their Homeric period, still singing their Iliads and Odysseys. In my files are over two thousand pages of epic poems, all of which sing the glories of an heroic age of the Moros when they were supposed to have lived in the Paradise called Bumbaran. The Moros think Bumbaran sank in an earthquake off the East Coast of Mindanao. This is near the deepest place in any ocean, so we are not likely to do much archaeological exploring of Bumbaran very soon. Our press printed four of these epic poems, the longest of them 125 pages in length, and we have forty others waiting to be printed. We also have hundreds of short lyrics and thousands waiting their turn. Poetry flows out of Lanao like a mountain spring.

But, more important, we are giving them the New Testament in their own language. It has meant tremendous but fascinating labor for me to translate Luke and Acts. One of the highest sheiks helps several days every week. I have seen him weep about the cruci-

fixion and about the courage and hardships of St. Paul. The American Bible Society will print Acts as soon as we have given it a final loving polish. We have already printed Luke on our own press.

Recently I gave a copy of this Maranaw Luke to a Mohammedan Pundit or priest who was sick in the hospital. The next time I visited him, he said, "This is just like our own story of Jesus Christ. When the Moros find out how interesting it is they will all be eager to read it."

## THE BOOK-WRITING CHURCH

We are a "book-writing church." Here are some of the manuscripts we are preparing together.

1. Every morning at our 6.45 daily devotional period a dozen of us are working on a *Devotional Book for Family Worship*. We take great prayer hymns and discover by the aid of concordances where the authors of these hymns got their ideas in the Bible. The building of these devotionals has fascinated us for a year.
2. We are also just beginning to prepare a devotional book consisting of brief thought-provoking paragraphs for each meal.
3. We are translating hymns like "Nearer My God to Thee" into the Maranaw language.
4. We have been working for months on a booklet on personal evangelism which is already mimeographed and will soon be printed.
5. The young people of our church have been at work for more than a year on what they called a *Dictionary of God's Language* in which they are endeavoring to discover how God speaks to us in all the experiences of life and in the beauty of nature.
6. In cooperation with the Superintendent of Schools, we are examining the whole Moro literature to discover what stories have ethical value and how much of them is harmful or useless.

We pay the Moros one cent a line for any story which illustrates an ethical quality. What do you think? Wouldn't it be a fine thing to hold up the literature of every country to the scrutinizing gaze of Christian ethics?

Not all of our work is in Moro. Americans established the English language in the public schools here forty years ago. Today the young generation of the Philippine Islands speaks and reads English.

Our people are hungry for books, but they do not have the money with which to buy them. It is a source of pride to us in Dansalan that we have three libraries. Our own mission library is the oldest. We have about five thousand books, most of them sent by the Christian churches of the United States in response to the appeal we sent out via the Foreign Missions Conference. It was a superlative service you performed in this way for the Filipino people and needs to be continued. Every church in Mindanao wants a library of its own some day. The Roman Catholic priest sent another appeal to America and received another five thousand books from American Catholics. The high school and grammar school of this town have another four or five thousand books. Each one of these libraries is used hard.

## MODERN MIRACLES

If you lived here as we do, you would see the miracle of transformation which this town has undergone in ten years, from a village which thought about outlaws, fights, wars, *campilans*, guns and prize fights into a little city, keen with intellectual interest and the exhilarating ozone of progress. There is an old saying that the devil always finds something for idle hands and idle minds to do. I think one reason why, all in all, Dansalan is at the present time one of the most wholesome and clean-minded towns in the Philippine Islands, is that the minds of people in this town are being fed with ideals through the libraries and by booklets and tracts which go to their doors every week. It pays

big dividends to scatter high ideals over a community.

I do not wish to be misunderstood at this point. Keep sharply in mind that we, in this city, live in two eras which are two thousand years apart. Under our window daily there surge crowds of Maranaw people, dressed in their ancient costumes and with their heads full of thoughts of the past age, with only a small trickling of modern ideas beginning to leaven their small minds. But the delightful aspect of this situation is that they are now open-minded, hospitable, eager for new and better visions which are coming to them from Christ.

Many a day, as I look down from my window upon these people, watching my teachers trying to teach them to read, I think of Jesus who had compassion on the multitude for they were like sheep without a shepherd. These Moros need a friend whom they can trust and who will be at hand to correct them when they foolishly lose their heads and start murder or begin to fall into some new vices. This morning our dormitory boys complained because their Moro friends are often coming to stay with them and some Moros are getting drunk, a thing which is *absolutely forbidden* by the Mohammedan religion. "Christian liberalism" may make the Moros drunkards!

Sometimes I waken in the middle of the night with a sense of the awfulness of the responsibility which weighs upon us missionaries in Lanao. We and the public schools are directly responsible for the lost hold of the Moslem religion upon these Moros. The impact of Western education and culture has been working too rapidly to please us. To leave them with that old religion shaken but without a new religion in full possession of their hearts, would be to betray them. We have taken the step which destroyed the old; now we must take the second step, or we will have done them harm, not good.

It had not been our intention to undermine their religion as we have done. We have never said a word against it. But the mis-

chief has been done. I think of no comparison more apt than the way trees have been cut from the hills of Mindanao. When we first visited Lanao it was covered by forests almost the entire distance from Sea to the Lake. Now it is all cleared off, through ignorance of soil conservation which prevented any attempt to reforest. In many areas the trees were cut and burned as so often in other countries including ours. The land was farmed for two or three years, until the rains washed away the rich soil, leaving the poor barren clay. Our civilizing process has been like that. Mohammedanism did produce some fertile soil. We have helped cut down the trees; we must not leave them now to liquor and vice. Give us the resources we need, back us as you should, and you will see in Lanao before the year 1950 the most remarkable landslide from the Mohammedan religion in this planet. But if you fail us, these people will all be left with the old garment gone and the new garment not yet in their possession. Spiritually, it would be doing what Hitler has done to Europe. I should rather be dead than contemplate the tragedy which this would mean to the Moros.



A Moro poet with his award

# *Filipino Facts and Dates to Remember*

## 1000 BC—or thereabouts

The Philippine Islands began to receive migrations of Asiatics, Malays and Mongolians from north and south Asia. Animists, they were for the most part tribesmen and all of fierce courage. They conquered the aborigines, probably chiefly pygmies, only a few of whom survive today. Mindanao has over 200,000 of the conquering tribesmen today, Subanos, Bagobos, etc.

## 500 BC

First record of written language in the Philippine Islands; Syllabic writing probably coming from Sumatra and, before that, originating in the culture of India during the days of the Emperor Asoka. One important group of Filipino people today is called the Visayans, from Sri Vishaya, the capital city of Sumatra in its heyday.

## 1000 AD

Chinese culture, the oldest civilization of the world, was brought to the Philippine Islands.

## 1400 AD

Islam (the people of Mohammed) reached the Philippines in their world conquest via India and the Malay peninsula. Abu Bakr, first Moslem ruler, was Sultan of Sulu from 1450 to 1480, introducing art, science, an alphabet, the Arabic culture and a new united government as well as the Moslem religion. To this day that religion and culture have survived and its followers are called Moros, the Spanish word for Moor. There are nearly a million of them in the Islands.

## 1520 AD

Magellan, Portugese nobleman who had renounced his citizenship "discovered" Mindanao for Charles I of Spain and took possession of the Island in his sovereign's name. Not until 1565 did Spain really enter and then with 400 soldiers and six monks. Thus began the official conquest of the Philippines by the Roman Catholic church.

## 1896 AD

Rizal, patriot and martyr saint of the Philippine Islands gave his life for his homeland (Mindanao) during a revolt against the Spanish regime.

## 1898 AD

The United States "came into possession" of the Philippines as the result of the war with Spain. Our presidents, however, repeatedly declared that it was merely a temporary trust and that the Filipinos should be trained and prepared for self government.

## 1900-1902

The first Protestant missionaries went to the Philippines from the United States. They were Presbyterians and were followed immediately, first by the Methodists and then by the American Board (Congregational). They entered into an agreement, however, between all Protestant groups to prevent rivalry, competition or overlapping. Today, the American Board has work in five sections of the Islands. (See page 29.)

## 1929

Frank Laubach really opened the work for Moros by beginning the literacy campaign in which thousands of these Moslem people have become literate by what is referred to as a "miracle method."

## 1937

The United Evangelical Church of the Philippine Islands was established and the work of several Protestant denominations united to form it.

## 1938

The Philippines made their first official step in self government.

# *The United Church of the Philippines*



A Bagobo Chapel, built of bamboo

The leading denominations of America sent missionaries to the Philippines immediately after the United States Government took possession of the Islands in 1898. They were anxious to reach the largest possible number with the least possible waste, so they agreed to divide the Islands for service and established an "Evangelical Union" of missionaries to clear up all questions which might affect them jointly. It was good but not good enough. The sentiment for church union grew, and many Filipinos and Americans toiled and agitated for something closer than this so-called "Union." In 1910 the Presbyterians and Methodists formed a foreign "Union Church" in Manila for white people only. The United Brethren and the Congregational Mission churches in Manila united in 1926 and formed the First United Church of Filipinos. It was truly international for it included Japanese, Chinese, Americans, Europeans. Indeed the Japanese held their own church services and have contributed generously to the church. This First United Church became at once the most influential church under Filipino leadership in all the Islands, and is so today. We Congregationalists are proud of our part in establishing it. We are also proud of our development of the Union Theological Seminary in Manila, and our contribution for the

beautiful Seminary building which is now rightly called "the home of Protestantism" in the Philippines.

In 1928 three of the denominations threw away their names and organized "The United Evangelical Church of the Philippines." These were the Congregationalists, Presbyterians and United Brethren. The Baptists, Methodists and Christians did not join just then, but all of them expect to join the United Church "when the time is ripe."

Under the influence of John R. Mott, the churches gave up the old "Evangelical Union" and formed a "National Christian Council," which was much more Filipino and much nearer to union. The National Christian Council differs from the United Church just as the Federal Council of Churches in America differs from any denomination or group of denominations. It is the organization through which they cooperate for various programs of service and education among their own people. It does not hold any legislative functions. It was the National Christian Council which selected the delegates from the Philippine churches for the Madras Conference of the Christians of the World. It was the National Christian Council that took up the literacy campaign which we Congregationalists had started in Lanao, and pushed it throughout the whole Philippines for several years, until at last the Philippine Government was sold on the idea and took it over as part of public education.

Just last May, 1941, the General Assembly of the United Evangelical Church of the Philippines was held in Dansalan, Lanao. On the opposite page is the picture of this assembly with the Sultan of Ramain in the center. This General Assembly was the first religious service held in the new unfinished "Christian Mosque Bridge of Friendship," as the Moros call our new church in Dansalan. As the sessions proceeded, one had the thrill of the impact which a mighty

organization of deeply consecrated and Christ-like men and women alone can give. One felt that he was with spiritual giants. Many of the leading men and women of the Philippines were present—for Protestantism has far greater influence in government affairs than one would expect in a country with only half a million Protestants, and sixteen million people. We have been producing magnificent servants for society and great leaders in all walks of life. For example, in Mindanao, half the governors, two-thirds of the superintendents of schools, and the assistant commissioner are Protestants.

Three of the fifteen conferences of the United Evangelical Churches of the Philippines were in Mindanao. During the General Assembly last May, the "Fourth Mindanao Conference" was created in the province of Cotabato, the largest and perhaps the most fertile province in the Philippines, one of the regions receiving hordes of immigrants on every boat (pages 1-4).

It is significant for Christian history in mission fields, so-called, that every office in these four conferences is held by Filipinos. Mr. Woodward, Mr. Tong and Mr. Scaff, the three men designated by our Mission as Field Advisors, are members of the executive committee, each in the area which he serves. On

the other hand the four Moderators of the Mindanao Conferences are full members in our annual Mission meeting. So far have we gone toward "Devolution"—if you know what I mean—and if not I will tell you. It is a technical word meaning "native control," only you must never use the word "native" in the Orient.

We have also gone far toward self-support. Our hundred-odd congregations in Mindanao last year gave \$11,500. Every new church is supposed to become completely self-supporting within five years from the time it starts. This is the ideal, but it usually takes ten years in actual practice.

New ideas are being tried by our churches, as, for example, many members are trying the plan of setting aside what they call "God's acre," wholly to the use of the church. Some of the members who are doing this say they are richly blessed and are more proud of their consecrated acre than of all the rest of their farm. Captain and Mrs. Alviola of Butuan, and hundreds of other people raise "God's pigs" or "God's chickens," not only to feed the preachers, but to take to church for offerings instead of money. Other people set aside "God's coconut trees," or orange or mango trees. So, while the preachers get starvation wages, they do not actually starve because the

General Assembly of the United Evangelical Church, held in Mindanao in May, 1941



# Pastors, Churches



East Mindanao Gospel Team with precious accordion (see page 4)



The Momungan Chapel and adjacent social hall



Filipina women have their conference, too. Delegates from Mindanao societies at 1941 meeting



Christian Youth Conference of 1940



# Leaders, Workers



Baptismal party for baby baptized by Proculo Rodriguez



Mr. and Mrs. Feliciano Berenguel, high school teachers and very active Christian laymen



Home of Dr. and Mrs. Laubach in Dansalan. Lower floor used for mission library



Oroquieta Church—interior



Filipino youth use Christmas holidays rather than June for conferences and camps

members give them plenty of "God's food."

Sacrifice is an ever-present factor to our group of ministers, who receive from seven to thirty dollars a month, and could receive far better wages in some other work. Teachers and government employes with an equal education often receive ten times as much as their pastor. There is, therefore, a constant temptation to enter teaching, or to engage in some business that will give their wives and children a better break. A considerable number do leave the ministry. Only the most consecrated remain. I think this is why we have such a wonderful group of spiritual leaders. It works both ways. They sacrifice because they are consecrated and they are spiritual giants because they sacrifice.

Every truth is so precious because they are paying a large price for it. Every one of them, from a material point of view, is a "tool for Christ's sake." Look over this list and see for yourself:

Rev. Proculo Rodriguez, A.B., B.D., Silliman University and Union Theological Seminary, Post Graduate year in Yale and another in Drew Theological Seminary. Salary never over \$50 a month, for several years has been giving half his salary to help support Bollinsong Farmers' Institute, which he started. Four children. Has resolutely turned his back upon many flattering offers because his passion is to bring Christ to Mindanao. Men of equivalent training in government service receive \$200 a month or more. He was a delegate to Madras Conference and later came to America as part of the International Seminar brought together by Dr. Horton to study the Congregational Christian Church and its future in the world church.

Rev. Calixto Sanidad, A.B., B.D., Coe College and Princeton Theological Seminary. Highest salary he has received is \$35 a month. Three children. Moderator of Eastern Mindanao Conference. Unceasing in his prayer and tireless in seeking to save men. (See Gospel Team picture, page 22, seated left.)

Rev. Angel Taclocob, A.A., Th.B., Silliman University and College of Theology. Brilliant mind, magnificent preacher; deeply spiritual and loyal to Christ. Church crowded with young married couples and students. Sacrificing many tempting offers at higher salaries. He says: "Nothing shall lead me from my allegiance to Christ."

Pastor Corrales, graduate of Union Theological Seminary, Manila. Went to a remote jungle in

southern Cotobato, began to lead his neighbors, one by one, to Christ, while supporting himself by farming. Organized a church and a producers' cooperative; became leader of the community in service and character. Present salary \$15 a month.

Rev. Graciano Alegado, graduate of College of Theology, Silliman University. Two children. Also supports aged parents, one of whom is blind. Went to one of the most intolerant and hopeless of new points. Was stoned and knocked down. Throve on persecution. Built the strong Anakan Church, and was appointed to lead the government drive on illiteracy in his district. His wife, a trained deaconess is, like himself, a fine musician.

Miss Elena Maquiso, graduate Department of Music, Silliman University. Magnificent trained soprano and music director. Has dedicated her rare gift totally to Christ. Is now organizing music among the churches for \$10 a month, though she has no other means of support, and though her talents are coveted by the public schools.

I shall be criticized for many omissions. Many Filipinos will protest: "You cannot forget blind Rev. Felino Florendo, with his A.A. and B.D., earned by persistent effort at Union College and



Ordination of three young Silliman graduates

Seminary. He has tramped endless miles led by his faithful guide, over mountains and through rivers of Mindanao, to carry the Gospel in song and sermon to the secluded frontiersman. How could you leave him out?"

Nor can I omit one of the truest saints in the Philippines, young Rev. Fortunato Montenegro, A.A., B.Th., Silliman University, who is burying himself in the malarial frontiers, ill, half-starved, underpaid, with never a complaint. Like David Livingstone, he is willing to perish to help the pioneers who are breaking new grounds of Mindanao. He has gained from this constant self-sacrifice a blazing soul, and his great, handsome dark eyes have a strange combination of glory and pain.

It is these and many other unheralded heroes



“Saint” Helen Ghent, mother of girls’ dormitory

like them, who are building the Kingdom of God in Mindanao with their very blood. Why, you may ask, do not people pay them better salaries?

It must be remembered that nearly all the immigrants are poor. They came to Mindanao because they were driven there by desperate need, and arrived with nothing more than what they could carry on their backs, sometimes with money for a carabao (buffalo), more often not. They are going through exactly what our ancestors endured centuries ago when they settled in America. They are the finest possible raw material for building a new church and a new nation—but meanwhile, they and their pastors must suffer.

That kind of struggle for existence often drives men close to God. They have found that, when all others fail, He is ever ready to help when they call upon Him. Out of these experiences are emerging spiritual giants among laymen too, who are the backbone of the church in Mindanao.

Such a man is Feliciano Berenguel, B.S.E., Principal of the Mindanao Academy. With no endowment, he has been able to build a fine institution in Oroquieta and has permeated the student body with his own beautiful Christ-like spirit.

Another is Mr. Francisco Icamen, Principal of the Farmers’ Institute for which Proculo Rodriguez has so sacrificed and labored; has declined to accept government schools because he was living for a dream, to build splendid character as well as trained minds. Thanks to friends in the Chicago

churches, that school just erected a fine new six-room building for its growing student body.

Dr. Rudolfo Canyos, M.D., was a brilliant student and is now a brilliant physician in the frontier town of Midsayan, Cotobato. Clean-cut, handsome, full of the passion and pity of the great physician, he is the pillar of the church in his region.

Lieut. and Mrs. Pedre Alviola have built one of the most beautiful Christian families in Mindanao. Wherever the government has located the Lieutenant, he and his family have taken a leading part in the church and community, and have given until it hurt. Both pray and toil constantly for the building of the Church in Mindanao.

Mr. Juan Cruzado, a nurse, whom Mr. Woodward calls “one of the finest laymen in the Philippines,” travels over Cotobato as a health inspector. He found a Bible in a thatched cottage in the jungle and through it found Christ. He has carried the Gospel into his health work, leaving new souls on fire for Christ wherever he went. All Cotobato Province is more Christian because of him.

Mr. and Mrs. Yuzon are a rare blessing. He has given his talents as a public accountant to training preachers and church officers in keeping good church accounts. This year he secured leave from his responsible position and went to teach the theological students in Silliman University in the business management of the church. Meanwhile, Mrs. Yuzon continues to act as deaconess in Cagayan, where they call her a “ministering angel,” in hours of sorrow and temptation.

Then there is the famous Ghent family. William Ghent was once an American, a drunkard, gambler, worthless, until he read a New Testament one day after a debauch, and was so marvelously converted that St. Paul himself was not more zealous in saving souls. He became the best Bible salesman in the Philippines, until he was killed in an automobile accident. The entire family are unusual Christians. Tom now sells Bibles even better than his father; Bill is in the American Bible Society of Manila; Florence is a grand Christian nurse; Helen (we call her “Saint Helen”) is matron of our Dansalan dormitory. Emma is the wife of the Mission Lay-Helper, or Layman-at-Large.

And so across the fields and forests of this island, as big as New York State, there are scattered old men, young men, mere boys, old women, young women, mere girls, aflame, aflame, aflame to help this groaning, growing Mindanao to become a new flowering of the kingdom of God. We missionaries ache to help them, for their enemies are many and their problems tremendous. We appeal to you of America to share their heart-ache and meet their need out of your abundance.

# Filipin Yout



Left—Character building convocation for students and faculty of all schools



Student in "practical theology," learning soil rebuilding



Silliman theologs study leadership for scouting



Luz Parreno, Silliman Theological graduate, 1937, as deaconess



Meeting of the Good Life Movement of Moro young men

One of Silliman University theological buildings



# Christian in Training

Right—Peace play, one of many inspiring plays and programs put on by young people of Dansalan Church



Child Health Day in Lanao



Dr. Laubach and youth delegates from church to conference



A church in the making, both building and young members



Skeleton outline map showing our five stations on three islands (see opposite page)

# *Where We Are and What We Do in the Philippine Islands*

## **The Philippines**

Seven thousand islands, only one-third of them large enough to name and about one dozen inhabited to any extent, comprise the total area of the 114,000 square miles and contain the total population of 14,000,000. Old tradition gives three main divisions: Luzon (north), Mindanao (south) and the Visayas (the large central group of islands). Each of these divisions has one star on the Philippine flag. Eight languages and eighty-seven dialects are spoken on the islands.

## **Manila on the Island of Luzon**

We of the Congregational Christian churches in the United States are cooperating in the Union Theological Seminary in Manila, the capital city of the Philippine Islands, meeting our share in this cooperative venture for the united church. Here the few most educated of the ministers are trained for it is the only graduate college giving a B.D. degree.

## **Dumaguete on the Island of Negros**

Here, in the provincial capital we are part of another cooperative work. Silliman University is the largest Protestant school or college in the Philippines with secondary departments for boys and girls and five professional schools. The College of Theology is our special responsibility and Dean James McKinley and Miss Frances Thompson are our representatives.

## **Mindanao Is Our Island**

This island, about half the size of the state of Ohio with a population of over a million, nearly half of whom are Moros looks to us for Protestant leadership. (See page 20.)

**Our oldest station is Davao**, a cosmopolitan city, growing by leaps and bounds. Here tribesmen, Japanese, Chinese, Spaniards, Indians, Swiss, Italians, Americans, Germans and British all live together in a modern, chartered city, only twenty-five years old, in its modern dress. Our hospital is primarily for the poor, treating 2,000 in 1940 and giving 6,000 dispensary treatments in addition.

**Cagayan** is our north coast center and a splendid example of progress in "indigenous" leadership. Not one missionary is in residence here. The Filipino Christians carry the work. The girls' hostel and social center are of our founding and we help in their support. The hospital is carried on by Dr. Cesario de Asis and his efficient Chinese wife, Dr. Sara Ching. He is a graduate of Washington University in St. Louis, Missouri, with his M.D. from Harvard (Bachelor of Arts, Master of Science and Doctor of Medicine). His wife has her B.A. from the University of California and M.D. from the Woman's Medical College of Pennsylvania. She served in Yen Ching Medical School Hospital in China, as well as in several American institutions.

**Dansalan** is our newest station and headquarters for the Moro work (see page 6). Here a many sided and growing work is carried on:

*The Press*—where we publish about a million pages a year in the Moro language, the only Press that prints anything in that language.

*The Folk School*—by which Moros of different ages and groups are being made literate, thousands at a time.

*The Dormitories*—three in number, for high school boys and girls, where Christianity is being lived and taught by association with fine, kindled personalities, men and women.

*The Dispensary*—where care is being furnished to rich and poor, Moslem and Christian alike.

*The Social Work Program*, including the Good Life Movement (where Moslem young men are learning and experiencing service for their own people) and work for prisoners and for lepers.

*The Farmers Institute*—where experiments are being tried with new varieties of seeds and plants and where a far better distribution of resources throughout the provinces is being carried out by Christian service.

*The Church*—"the bridge to friendship" as it is called. The Moros are pleased because it has copied the architecture of a Moslem Mosque and because it gives a practical message for daily living.

# *The Roll Call of Missionaries in Service in the Philippine Islands by Stations*

There are three chief stations of the American Board in the Philippine Islands (see map), all beginning with D and therefore somewhat confusing: Davao, Dansalan, Damaguete.

## DAVAO

**Herbert C. Brokenshire, M.D.**, came from Chicago, Ill.; graduated from Middlebury College in 1920; served in the United States Navy, 1917–



Dr. Brokenshire (top right) and his staff

1919; took his M.D. at Cornell University in 1924; in 1926 was appointed to the Philippine Islands where he is in charge of the Mission Hospital in Davao, which was founded in 1911. At the hospital Dr. Brokenshire has treated literally thousands of in-patients as well as thousands more of out-patients, with an increase every year.

**Rev. and Mrs. Walter C. Tong.** Mr. Tong came from New Haven, Conn., with a B.S. from Connecticut Agricultural College in 1928; took his B.D. at Yale Divinity School in 1931. Mrs. Tong (Margaret Whitfield) is from New Jersey, a

graduate of Drexel Institute, trained and experienced as a school teacher. They were married in 1930 and appointed in 1931 as "general" missionaries. This means that their responsibility is that of helping the young churches and the pastors who are increasingly coming from theological seminaries with a careful and more modern type of education. Mr. Tong was trained as pastor of rural churches and it is for the small churches of the Bogobos for which he is chiefly responsible.

## DANSALAN

**Rev. and Mrs. Frank C. Laubach.** Dr. Laubach came from Benton, Penn. After graduating from the normal schools, he taught three years and then entered Princeton University from which he graduated in 1909. He took his theological training at Union Theological Seminary, New York, with a B.D., in 1913 and a Ph.D. from Columbia in 1914. Mrs. Laubach (Effa Seely) came from Fairmount Springs, Penn., and she, too, after training at Dickinson, got her experience as a teacher. She then trained as a nurse at the Philadelphia Presbyterian Hospital, graduating in 1910. Then after further preparation, she studied at New York Bible Teacher Training School for one year. They were married in 1913 and sailed in 1915 for the Philippine Islands, locating first at Cagayan for seven years; then in Manila, where Dr. Laubach worked particularly in the Union Theological Training School for eight years, and then took up the work described here in this pamphlet, for Moros, following that by his world-wide adult literacy campaign which has taken him to all parts of the world.

**Rev. and Mrs. Alvin H. Scaff.** These are the newest additions to the Philippine mission. They



Walter Tong, Dr. Laubach, Proculo Rodriguez



are Texas young people, graduates of the University of Texas in 1936. Mr. Scaff took his B.D. in the Chicago Theological Seminary, graduating there in 1940 and had a variety of preparation experience. First, he was research assistant in the Social Science Department of the University of Chicago, then for fifteen months rural pastor. Mrs. Scaff took her Master's in the Divinity School at the University of Chicago, with special training and experience in office technique and social statistics. In 1940 they were appointed to the Philippine Islands, and Mr. Scaff was ordained and commissioned at the same service. They sailed in the fall of 1940 and have been assigned to work with Dr. Laubach and Dr. Woodward in the general transforming process described in this pamphlet in detail.

**Rev. and Mrs. Frank J. Woodward.** Mr. Woodward, like Dr. Laubach came from Pennsylvania. After a normal school and teaching experience, he graduated from Western Seminary in 1911 and even before graduating was appointed for work in Micronesia (in the South Sea Islands) mission. Mrs. Woodward (Marian Wells) came from Massachusetts, had special training and experience in business, graduated from Northfield Seminary, taught for two years in Home Mission Schools and preceded her husband in the work in

Micronesia, where they were married in 1912. They returned to America in 1915 and after an interval of special experience and study and rest, were sent to the Philippine Islands in 1917. They have served in several different parts of the Island field: Cagayan, Surigao, Oroquieta, and now are engaged in the general supervision of the churches all along the north coast of Mindanao.

## DUMAGUETE

**Rev. and Mrs. James F. McKinley.** Mr. McKinley comes from a rural county in Missouri and took his A.B. at Drury College in that state in 1925. He served as a rural pastor for two years; then entered Yale University Divinity School where, in 1929, he took his B.D. followed by special postgraduate work for two years. Mrs. McKinley (Virginia Peirson) came from Kansas City, Mo.; graduated from the Illinois Women's College in 1927 and after a year of teaching married Mr. McKinley in 1928, accompanying him in his further study and work. They were appointed to the Philippine Islands in 1930. Shortly afterward Mr. McKinley became Dean of the College of Theology in Silliman University. The College of Theology at Silliman University is one of the largest Union Institutions in which the American Board



Alvin Scaff



Mrs. Scaff

cooperates. It is closely united there with the Presbyterian Board.

Miss E. Frances Thompson, a Kentucky girl, graduated from Beloit, interspersed her college education with two years of business experience in order to help herself through. Part of her college work she received at Beloit, but she took her A.B. at the College of Wooster, Ohio, in 1931. In 1934 she graduated from Union Theological Seminary, New York City, with a B.D. She served as pastor's secretary in a church for one year and for two years as secretary for a social service organization in New York. She was appointed to the Philip-

pine mission in 1927, as a teacher of religious education in the College of Theology at Silliman.

**ROLL OF HONOR** of The American Board contains the names of some 100 missionaries who have served 25 years or more in the foreign field and are now retired. It is a list that the church would like to honor for their years of unselfish service. That list contains the names of Rev. and Mrs. Irving M. Channon, who for 39 years served in Micronesia and the Philippine Islands in general work among the Philippine Island mission, retiring in 1934. They are held in loving memory by their people.



The McKinleys, big and little



Charlestine, Dr. Laubach's secretary, dressed up  
as a Mora lady

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